

the words of a former report, "in their opinion the society may continue to subsist in the spirit of its original constitution, and consistently with duty, usefulness, and honour."

"After the reading of the present report the committee will have given up their office. The president will then submit a resolution which shall embody the change in the society's rules recommended by the committee."

"The committee in conclusion will merely refer to the nature of the changes proposed. They will be such as shall retain those parts of the society's operations which are confessedly beneficial, discarding, so far as this society is concerned, everything which brings it into contact with this university."

A code of "laws as proposed to be revised," was then distributed for the information of the members, and the following resolution proposed:—

"That the committee to be elected this evening be instructed to revise the laws on the basis of the scheme now submitted to the meeting."

The only important alteration, as it seems to us, is, that the periodical meetings were to be discontinued. The President, Archdeacon Thorp, said, in the course of a long address, "this portion of the society's functions the committee thought scarcely compatible with academic duty, and they were therefore unwilling to be connected with it any more. They did not think it right to undertake the management of meetings where they should call together, particularly in this place where they were themselves under discipline and authority, a great many persons who might be supposed to form a sort of *imperium in imperio*, and whose meeting together had given offence to those whose opinions ought to be respected. That circumstance which was innocent when the society existed for only private meetings, came to be very different when it included amongst its members persons committed to particular opinions, and had assumed, if it were not presumptuous to say so, somewhat of a national instead of a local character. They wished the society to continue as it was—its framework, principles, and operations the same, all the same except its meetings, and whatever brought its executive and resident members into so prominent a position in the eyes of the university. It was possible they might have the committee just the same as before: if so, if the Cambridge Camden Society was to go on, it would maintain the principles identified with its name. It might be a good thing to give up the society; but if that could not be done, do not let it subsist on any other principle. He should deprecate the existence of a society under that name which did not adhere to its principle. He was far from defending all that the society had done, and all that its members had published, but he did not come before that meeting to accuse people who had done injudicious acts—he told them themselves. The society, however, had adopted certain principles, and not without effect; something had come of it: let not those principles be changed." In conclusion, the president threw out a suggestion for the formation of another society by those who could not conscientiously go on with the Camden.

Professor Lee was disposed to support a society having simply the study of church architecture in view. To the study of architecture he should be the last to object; but here other principles were propagated under the cloak of architecture. The public were alarmed about this society, and many members had withdrawn in consequence of such alarm. The Church had enemies enough already, what with Romanism without, and something very like Romanism within, to say nothing of Dissent. He thought the society should be dissolved forthwith, and constructed *de novo*, and he moved in that effect, the funds to be handed over to the Church Building Society.

Mr. Scott rose to order, and said the president had had an opinion that the society could not be dissolved, and therefore he submitted that the amendment could not be put.

The President asked if it were competent for him to put a motion for the dissolution, after the feeling shown by the voting papers, in the manner directed by a legal opinion?—"No, no." If they wished it ever so much the society could not be dissolved; the question was, what were they to do? But to save time,

he would take the sense of the meeting as to his power to put the amendment.

The meeting decided, by a very large majority, that the amendment could not be put. Professor Sedgwick said, "He was an old member of the society, and had stuck to it through good report and evil report: he hoped at one time that certain appearances which had manifested themselves on the face of it were, like pustular eruptions, of a temporary character, but was sorry to say that those eruptions had now assumed the form of a virulent scurvy, damaging the whole constitution, and requiring a strong and active remedy. Professor Lee's prescription was an entire extinction: amputation or depletion might be useful, but it was not necessary to smother the society like a mad dog. Everybody knew that men connected with the society had sent forth books the language and principles of which no consistent member of the Church of England could possibly approve of. The society had made itself responsible to a greater or less degree for publications that were a disgrace to the academic body. He had attended one meeting of the society in which the subject of Ecclesiastical Architecture was properly discussed, but afterwards there was a paper read, in the course of which it was broadly stated that Cranmer, Latimer, and Ridley, had suffered death or martyrdom, he knew not which, as a judgment for having consented to the confiscation of monastic property. This was permitted to go on, and the man who uttered such a detestable insult to the Church of England proceeded without being called to order by the chair."

The President asserted that the paper in question had been stopped.

Professor Sedgwick next alluded to the Ecclesiastical Calendar published last year, and setting forth in large type, that it was by a member of the Camden Society. As a member of the church he asserted, as strongly as he could, that that production was an insult to the Church and University. He did contend that if the Society were to be carried on, he who could violate the doctrines of the Church as they were violated in that Calendar was not fit to be entrusted with its administration. The Society required a deeper purgation than a mere change of its rules. Afterwards, when the author of this work was named to serve in the committee, the professor denounced him as unfit to be a member of the society at all.

Various amendments were proposed and lost, and ultimately the original motion was carried.

A committee of six, including the author of the work referred to, and the chief of those who have heretofore conducted the society were then selected, and the meeting broke up.

It is unnecessary to add that no alteration is to be looked for in the proceedings of the Society. It is not to be called an academic body now, and the holding of meetings is to be discontinued for the present, but in all other respects the Society remains precisely what it was.

LONDON MECHANICS' INSTITUTION.—A meeting of the friends of literary and scientific institutions took place on Wednesday, the 7th inst., in the lecture theatre of the above institution for the purpose of promoting the improvement and increase of the library. On the platform were Lord Brougham, Lord Kinnaird, the Bishop of St. David's, W. Ewart, Esq., M.P., Mr. J. S. Buckingham, Miss Martineau, &c. Lord Brougham presided. His lordship, after stating that Lord Radnor was to have taken the chair, entered into a history of the institution from its foundation up to the present time, shewing how great had been its beneficial influence over those who had availed themselves of its privileges. The learned lord concluded a long address by calling upon the meeting to aid in carrying out the object for which they assembled, by each person subscribing as much as he was able. Mr. Wood, the honorary secretary, then read letters from several of the nobility and gentry, excusing their non-attendance, and inclosing a subscription in support of the institution. Amongst them were the following:—His Royal Highness Prince Albert, 20*l.*; Marquis of Lansdowne, 25*l.*; Hon. C. P. Villiers, 5*l.*; Bishop of Durham, 5*l.* 5*s.*; John Grote, Esq., 5*l.*; Mr. Hume, M.P., a letter; Earl of Ducie, 5*l.*; Dr. Bowring, 3*l.* 3*s.*; and Chas. Knight, Esq., books to the amount of 20*l.*

ECCLESIASTICAL ARCHITECTURE.

We ended our last notice of the article on this subject in the *Quarterly*, at that point where the reviewer begins to trace the causes which led to the adoption of a type for churches totally different from the heathen temple and the baptistery. The circular form was not calculated to receive a Christian congregation during the celebration of the entire liturgy.

"In the House of the Lord, under the New Covenant as under the Old, the faithful came together not as a tumultuous crowd, but as an organised assembly. For this we have very early authority. Whether proceeding or not from the pen of Saint Clement, the doctrinal treatise entitled the 'Apostolic Constitutions' breathes a spirit which could scarcely have existed later than the second century. If, as has been supposed, some passages indicate a tendency to favour the peculiarities of the Ebionites, that circumstance alone would be a voucher for their high antiquity. Even if the constitutions be rejected, we gather from the universal testimony of councils, fathers, and ritualists, that the different orders of Christians were distributed, when convened for divine service, according to their several degrees of proficiency. The penitent was to stand apart from the members permitted to participate in the holy communion. The catechumen was not to hear the doctrine imparted only to the confirmed. According to the general feeling of the East, brought no doubt from Jerusalem—for Jewish traditions form the basis of the Roman ritual and liturgy—the men were to be separated from the women, secluded from the general gaze, or at least kept apart from the general concourse. Again, amongst the females, wife, and virgin, and widow, each had her peculiar place assigned. In the church was to be held the synod, in which bishops and presbyters might assemble, as the elders had done in the synagogue. To adopt a phrase of the canonists, the bishop was more than bishop whilst acting in conjunction with the priesthood; the priests less than priests, when attempting to exercise any jurisdiction or deliberation, unless under the presidency of the successors of the apostles. The holy Scriptures were to be read from the lofty pulpit of the readers—choir and congregation alternating from opposite sides in psalmody. A sanctuary was required, into which no stranger could intrude. Readers and chanters were to be stationed conveniently, to enable the congregation to hear the lessons and homilies, epistle and gospel, and to join in the common prayer; lastly, it was needful that the one altar should be protected from the thronging of the multitude, and yet that the whole body of the congregation should behold the priesthood celebrating the holy mysteries."

For all these purposes, and in accordance to such a system, could the professors of Christianity find any congenial edifices raised by the heathen but unpolluted, and wherein the acknowledgment of faith could be made boldly, and before the light of day?

Such did exist.—Amongst the structures by which Rome was adorned, the secular basilica vied with the sacred temple in magnificence and glory. The name of the basilica (says Bunsen, whose dissertation we now abridge) was derived from the portico situated in the Athenian Ceramicus immediately beneath the *Payx*. It was here that the Archon, arrayed in the robes of royalty, discharged the duties of judge in all matters connected with the sanctuary. Pausanias describes the imagery by which the Athenian basilica was adorned. But the structure which he saw, and of which all traces have disappeared, only replaced the ancient adjunct to the palace of the Athenian kings, for the kings had been the supreme judges of the people. The *Stoa*, with the Homeric throne, afforded the germ for the basilica. Such a seat of justice was open—the character of Hellenic jurisprudence was publicity. The similar attribution of the administration of justice to the residence of the king, obtained at Rome, in the earlier ages; and originally the royal palace stood as the *regin*, on the ancient Forum under the Palatine Hill, quite in the situation of the Athenian basilica. But the character of the Roman king was sacerdotal as well as regal. Therefore after the suppression of the kingly dignity,